1: Gifford E-4,5 (1920-1921) 1929 OU9 Tonga OU9

Tasman (30, p. 32) mentions the respect paid to the sea snake: "I have seen one of these persons take up a water-snake which came floating by his prow, lay it upon his head with great reverence, and then put it into the water again." 778 825 776

Neither the large green tree lizard called *fokai*, nor the pretty little skink called *pili*, seem to have been sacred to any god.

MANA

The word "mana" in Tongan means "miracle, thunder; to bewitch, to cause something to happen to another." Apparently the Tongan concept of mana differs from the Melanesian concept, inasmuch as the power is not believed to be resident in stones and other natural objects which can be placed in a plantation or on the reef to secure success in horticultural or fishing operations. To be sure, if a man's yams grow well and his pigs multiply, it is said that he has mana, but the mana is due to the favor of a god, or gods, not to an impersonal supernatural power. Ghosts and departed relatives were never the source of mana in Tonga, but only the *tupui otua* or original gods. Conversely, loss of mana is due to conduct displeasing to a god. 778 [171] 778 776 [775] [784]

A son can inherit his father's mana only by following his father's conduct. Should the son err, the mana may leave him, being bestowed upon another man. To-day it is thought that mana attaches to a good Christian, especially a clergyman (*faifekau*). A man, poor but a good Christian, who is quickly blessed with plenty, has had mana bestowed upon him by God. A person who fails to achieve success does so because of the non-bestowal of mana upon him, which is no more visible than is a god, its presence being manifested by an abundance of world's goods. One informant gave the term *mofi* (to astonish, to cause fear) as the word describing the power of a god, which is probably to a large extent equivalent to mana. 778 [428] [777]

One informant took pains to emphasize that faith in the gods, not offerings, was the necessary prerequisite to the acquisition of mana. Other informants said that prayer and sacrifice to the gods were necessary. A person who is endowed with mana is called a *monuia* (lucky person), a term based on the stem *monu* (lucky). [776] [782] [777]

The term *manahi* (obviously based on the stem mana) means anger. If a father were angry ("wild") at a son for two or three years, the son would be likely to sicken and die. The father, however, could make him well again by forgiving him and touching the son's body with his hands. Presumably the same result would follow from the anger of any superior relative. Maatu, the chief of Niuatoputapu, had the following to say: 778 753 [593]

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have gone to roost, that is a sign of death, but if another cock answers him, it is all right and nothing will happen. The cocks will crow when they are going to roost, but the ominous crowing is after that, when no sound is expected from them. Later on again if the cock crows, that is called *uua hausia* (dewy? crowing) and has nothing ominous about it. When a number of fowls make the clucking (?) noise called *kotoko*, passing on from one place to another, the sound being taken up by successive groups of the birds, that is called *kotoko folau*, and is a sign that boats or ships are about to arrive. 787 825 [763]

There are many omens also connected with the kingfisher (*sikota*). If a kingfisher flies towards a person or flies continually about him, it is bad luck and he should turn back. If it flies in the direction he is going, or across his path, it is good luck. The following incident reported by W. H. Murley is characteristic of Tongan behavior: 787 825 777

> Whilst sitting in the house the other mid-day deep in conversation with a middle-aged Tongan, a young kingfisher (*sikota*) flew into the room, completed a circle of it and disappeared out of the other door, simultaneously with the Tongan's rising and shifting his quarters to the veranda. On my asking the reason of his getting out of the house the Tongan (Latu by name) replied, in most impressive tones "Tama, that is a bird of ill omen and brings spirits with it. Take care that some harm does not befall you ere long." I only laughed and said I didn't believe in such things. "Yes," he went on, "You may laugh but I tell you that evil spirits come with rubbish and lizards and rats, as well as with kingfishers."

The poem by Fusitouone mentions certain evil bird and insect omens in the following terms. 787 825 538 539

> In the morning we go for our walk;
> And strikes behind the kingfisher,
> And ticks in the day the *pakia* insect,
> And squeaks down the evil owl,
> And the rail cries on the road;
> We two will return accursed.

DREAMS

Dreams (*misi*) seem to have been of little importance in forecasting events. 787 828

The following scanty, and in part contradictory, data refer to the interpretation of dreams, so far as they bear on the future:

> A dream is often regarded as a warning by a spirit of some impending disaster. Thus, a dream that a person falls overboard and drowns, is likely to come true. The dream, however, may not augur death for the one dreamt about, but for one of his family. To dream of a neighbor's house burning down is believed not only to presage such a burning, but perhaps one or two deaths besides. At times dreams go by opposites. Thus a dream in which one appeared very happy might presage his death. [763] [763]
>
> The kind of dream that comes true is one in which a person (alive or dead) comes and tells the dreamer something that is quite clear and distinct. When one

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sees many things in a muddled dream they do not come true. The period that elapses between a dream and its fulfilment is variable—it may be a week or it may be several months.

A sickness called *fafanga*, which is manifested by a "bad stomach" and results in "doubling up" or even death, is caused by dreaming that a man comes and feeds the dreamer pork, fowl, and other rich food.

A sickness called *takini*, painful urination, is believed to be caused by the frequent dreaming of sexual intercourse. The belief is that the visitant of the dreamer is a spirit (*tevolo*).

MAGIC

Most of the extant magical practices are to be found in the formulas of the *faitoo* (doctors). Material presented here includes odds and ends of magical practices not largely concerned with curing. Malevolent magic is still practiced. Spoken words were believed to be effective too. Thus the term *talatukii* means to curse, to use imprecations so deadly and horrible, that the person against whom they were directed usually died from the effect.

Any medicine man or woman was called *faitoo*. The house of a *faitoo* was called *falehangatamaki*. One informant said that this house was only that of a *faitoo* who treated boils and skin eruptions, and this statement is probably correct, as *hangatamaki* means any sickness or disease appearing upon the surface of the body. When confronted with a sickness about whose diagnosis he was in doubt, a *faitoo* passed his hands over the diseased part, repeating a formula which named every possible disease known and directed the medicine to cure any one or all of them. (See p. 343.)

When collecting the bark of the *tava* and *siale* (*Gardenia*) for medicine the collector always observes which part is towards the setting sun and collects the bark from that side. It is believed to be particularly efficacious, though no reason was given.

One informant stated that his father had buried his umbilical cord and planted a coconut over it. As the tree flourished, so would the individual. I could get no corroboration of this as a practice. No other account of tree planting was obtained. Possibly fear that the tree might be killed and the person suffer make people reticent.

The story of the turtle Sangone mentions the magical stopping of growth and retention of childhood by striking a child on the top of the head (26, p. 50).

When a child's milk tooth is extracted it is thrown on the roof of a house, so that the second tooth will grow quickly. At the same time this rhyme is said:

Hinehina matailaila	White with spots
Omai hoo nifo kovi mooku	Give me your bad tooth
Kae o atu hoo nifo lelei moou.	But have a good tooth for yourself.

That there is a ceremonial or lucky number in Tonga I did not definitely ascertain. That there was, or is, such a number seems likely and it may

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be ten. Ten heads as trophies, or ten enemies slain, was the aim of each warrior. Ten sharks taken relieved fishing-canoe owners from further ceremonial observances. Ten constituted the winning number of points in dart-throwing (*sika*) and bowling (*fakateka*).

The term *tukutuku taumuli* is to make a new boat lucky. Whether it is an actual object or merely a ceremonial act, I did not learn.

Fishermen doubtless had many magical practices in connection with their profession. The following is a fisherman's call, bidding the fish to partake of the bait:

E kai mai, kai mai,	O, eat there! eat there!
E tuona, faona, kai ho'o feke kuo osi mama,	O pull, stretch, eat your masticated octopus,
E tuona, tuo tuona, faona mai kai ma,	O pull, pull steady, stretch there, eat there
Kai mai e.	O eat there!

Whether the call is used for shark fishing, I cannot say, but at any rate, the fishermen talk to the shark, directing its actions and soliciting its help. Often the shark is called Hina and is perhaps identified with that deity (26, p. 183).

The sea slug (*mulione*) when taken, is split in half along its lateral edge and the upper half thrown back into the water with the belief that a new slug will grow from it.

Weak children, when weaned, are fed on rats and cats to get back their strength, as these animals are said to be long lived and hard to kill. The same idea is involved in the use of the word *kuma* (rat) as a personal name for a child who nearly dies at birth. The name Kuma is believed to preserve his life.

To-day there is a certain amount of belief in witchcraft. A wizard or witch is called a *fakalouakau* (*louakau*, leaf; *lou*, leaf; *akau*, a tree or medicine). It seems likely, therefore, that interpreted literally *fakalouakau* means a person who operates with leaf medicine. The accounts of two informants which I obtained in 1920 stress the use of leaves in witchcraft.

An informant in Lifuka Island, Haapai, said that the sorcerer operates with different kinds of leaves rolled in a ball and wrapped in tapa, the ball being placed in the dwelling house or somewhere in the plantation of the victim to encompass his sickness and death or to cause his crops to fail. As the leaves in the ball rotted the victim was believed to sicken.

The second informant (or rather, pair of informants, a man and wife), interviewed on the island of Nomuka, Haapai, said that the aid of a *tevolo* was necessary for success in witchcraft. A man who became a wizard went into the bush and prepared a bamboo tube in which he put the leaves. The informant said that if a person steals up close to the wizard he will hear

2: Mariner F-5 (1806-1810) 1818
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643 763 782 —in the same manner as Finow was carried:—but notwithstanding all this, death overtook him in the course of eight days, after six weeks illness.

634 765 About a month or six weeks after the funeral ceremonies were finished, (which will be described under the head of Religious Ceremonies, in the second volume,) Finow, who had not broken his head (as they call it) at the grave of his father, because perhaps on a public occasion it would have looked in him like an ostentatious display of what might have been thought *affected* feeling, resolved to perform this ceremony in a more private manner, accompanied only by a few of his warriors, to whom he now signified his intention. Accordingly one morning he and his men began to prepare themselves for this affair, when unfortunately an accident happened, which to us Europeans (in the present times) would not have attracted the slightest attention; but, in the estimation of these people, was a matter pregnant with the most important and serious consequences:—for at this time Mr. Mariner, on entering the house, happened to sneeze!! Immediately every one present threw down his club, for who would proceed on so important an expedition after so dire an omen*! Finow's

634 765 727 827 777

* To sneeze at the moment of setting out on an expedition argues, in their opinion, the most fatal results: even Finow

2: Mariner F-5 (1806-1810) 1818
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eyes flashed with the fire of rage;—directing them full on Mr. Mariner, he cursed him with the most bitter curse, "strike your god!"—and, rising from the ground, he demanded why he came there?—to which he answered, "Your father would not have asked me that "question; and I am surprised that you are "so much unlike him, as to believe in such su-"perstitious nonsense." This was too much for him to bear, particularly before so many of his men; and snatching up a club that lay near him, he would have instantly despatched him, if some of the men present had not pushed Mr. Mariner out of the house, while the rest held Finow. Upon this the former wished him good bye*—said that if he wanted him he might send for him, adding, that he did not before know that his presence was so disagreeable. Several men then came out of the house, and hurried Mr. Mariner away, lest Finow, before his passion had time to cool, should pursue him, and effect some desperate revenge: he retired, therefore, to a house near the grave. Shortly after, Finow having consulted with his men upon the subject of Mr. Mariner's sneezing, resolved that, as he was a foreigner, and

who had a superior mind, could not efface from it the depth of the impression.

* The expression answering to this in the Tonga language is *nofo ger nofo*, (and you remain,) and is a phrase always used in taking leave of any one.

2: Mariner F-5. (1806-1810) 1818
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had different gods, his sneezing was not to be considered of any consequence: they then proceeded to the grave to perform the ceremony of head-breaking, when Finow and all his men, inspired with enthusiasm, cut and bruised their heads in a shocking manner; Finow in particular, not contented with the usual instruments, made use of a saw, the teeth of which he struck against his skull with such vehemence and goodwill, that he staggered as he went home with loss of blood. These scenes need not be further described; we have already had enough of them.

Mr. Mariner, immediately after this, proceeded to his plantation, resolving to remain there, and see how long Finow would be contented without his company. This conduct, according to the manners and customs of Europeans, appears extremely haughty, arrogant, and presumptuous: for although Finow, in this instance, was undoubtedly much to blame in putting himself in such a violent rage, and Mr. Mariner in danger of his life, on the occasion of an accident which might so easily have happened, and might have been so difficult to avoid, yet the latter being so much the inferior, we might suppose it to be his duty first to ask pardon for the offence so unintentionally committed: but this plan would be far from pro-

2: Mariner F-5 (1806-1810) 1818
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634 727 516 plantation ten days, notwithstanding repeated messages from Finow, and entreaties to return; and at last he so intimidated the messengers, by threatening to shoot them if they appeared again with that errand, that Finow at length resolved to fetch him himself; and accordingly one morning entered his house, and having awakened him, saluted him in the kindest and most affectionate manner, begged his pardon for his too hasty conduct, and wept abundantly. After this period they were inseparable friends.

634 727 827 777 During this reconciliation, Finow explained to Mr. Mariner the cause of his unseasonable rage against him for sneezing: it was not that he had any superstitious idea of it as a bad omen, but that it might have this effect upon the minds of his men, and thus put off his intended ceremony.

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539 On board the *Lomipeau*, however, was a man named Lasukau who disre-
252 garded this rule and moved things round at his pleasure; but no one dared
372 to remonstrate with him because of his personal strength and prowess. For
501 one to place his *lepo* at the side of an oven is to mark that oven as his; for
571 another to move this *lepo* is to disregard the claims of the first man.

539 **60. Hina e toumohomoho:** The plantain leaves (*toumohomoho*)
252 are white.
824

Plantain and banana leaves are used for covering up food in the native oven. When the food is taken up these leaves are called *toumohomoho* and are used to line the baskets in which the food is taken to the house where it will be eaten. These leaves are then cast aside as of no further use. At first they are green, but as they fade their color becomes whitish. If one sees such leaves lying about a house their color is an indication of how long they have been there, so that to say that the leaves are white means that it is a long time since there has been a feast.

539 **61. Kailu fa he tuunga u:** To rummage for scraps in the middle
252 of the oven.
777
372

This is used of one whose aims are humble but who meets with an unexpected stroke of luck. Just as the man who, searching for remains in places where food has been cooked or eaten, suddenly comes upon unanticipated plenty, here denoted by the middle and lowest part of the oven where the food is most in quantity and best in quality. *Tuunga u*, translated the middle of the oven, means literally the standing-place of the *u*, the stick with which the hot stones are arranged in the earth oven. This stick is used to arrange the stones up the sides of the hole, beginning at the bottom, so that the standing-place from which the stick begins its operations is the lowest and midmost part of the oven.

539 **62. Kina umu tala ki tahi:** Depending on the sea for the meat
226 part of a meal.

Looking to an uncertain source of supply; trusting to a capricious support. So many are the hazards of the sea that there is a very good chance of a late dinner if the joints cannot be found ashore.

539 **63. Kuma jii vela hono iku:** Little rat, his tail burnt.
262

Formerly the native rat, a vegetable feeder, was used for human food. The rat at best is but a small animal, and therefore when he is being cooked care should be taken not to burn his tail off. Being served with tail complete makes the most of what size he is. This expression, an expostulation against burning off the tail of the rat, has passed into a proverb for conserving as carefully as possible all there is of any small object.

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227. Mala nima: Bad luck (of the) hand. 539 226 777

Bad luck, or curse, that is not a visitation of the unseen powers but arises from the awakwardness or folly of man. The phrase is said to have had its origin in the bonito fishing of a certain Tamanika of Fotuhaa in Haapai. He went on board a boat and had the task of bailing out. The fish bit well but the man in charge of the lines continually failed to land a catch. Tamanika vented his disgust in exclamations of, "*Iso, mala nima,*" "Ugh, bad luck from the hand." At length Tamanika was given the fisherman's post and a wonderful haul resulted. It is said that the reef called Hakau Tabu was given to Tamanika in recognition of his expertness.

228. Mavae a pa keina: Separation of an eaten hook, that is, a hook that attracts the fish and often gets a bite. 539 226 586

This is applied, for example, to a handsome man and a handsome woman who have been married, but afterwards separated. Each one of them is a hook that is very likely soon to catch another fish.

229. Ngofua e fanga kae taumatu: The beach is free. get the *matu.* 539 226 622 423 [136] [784]

A beach near which lived a great chief could not be fished on at will by the common people. The Samoan *matu (Caesio pisong)* is a fish which is found inshore, and therefore cannot be caught by the common people near where a chief is living except when the lord's beach is open to the public. Such removal of restriction is indicated by the phrase; the beach is open and even the *matu* may be caught. Used generally of being permitted to do that which was prohibited.

230. Oku kei mata ae tua niu: The rib of the coconut leaflet is still green. 539 226 824

Indicates primarily a fishing net in which the leaflets of the coconut are strung on a rope. This net is used more than once; it may be used as long as the leaves remain in good condition. Applied directly to fishing it means that there is still opportunity for the sport as the net is not yet past service. Generally it means that there is still time, or opportunity, for something.

231. Pa kuo fau: Fish hook that has been made, that is, skillfully made by a real craftsman. 539 226

Thence generally to that which has the marks of real craftsmanship about it.

232. Taki taha uku ene fonu: Each one dive for his own turtle. 539 225 571 622

This is commonly used of everybody attending to his own interests. The pursuit of the turtle is a difficult sport calling for considerable experience and skill. It is a sport moreover whose fruits must be properly

8: Collocott & Havea M,I-5 (no date) 1922
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539 535 776 [787] [793] **618. Nofo a mama kae kailao e fakafaanga:** Men doing nothing while the gods dance.

More strictly *fakafaanga* seems to mean the material objects, including priests, in which the gods appeared. The phrase indicates that it is useless for men to let the gods have the entertainment of their dances while they themselves do nothing. Men are unable to share the enjoyment of the denizens of the unseen world, and so they must get to work and make their own fun.

539 535 183 868 **619. Taka i lalo hakanga:** Living below the dancing place, that is, in close proximity to it.

One who lives in a place where dances are constantly learned and performed has exceptional opportunities for becoming proficient. So the expression is used of one who enjoys great facilities for acquiring some art, knowledge, or other benefit, material, mental or spiritual.

UNCLASSIFIED PROVERBS

539 183 **620. Afi jii tupu ai e afi lahi:** Small fire, there springs from it the great fire.

A warning of the sort common in so many languages and literatures against the unwisdom of neglecting evil in its small beginnings. It is possible to use it also as an expression of the great good works that spring from humble beginnings.

539 777 **621. Alualu i mala tau ki monu:** Going along in misfortune, reaching good fortune.

It is used of one who, after being long involved in ill luck, at length [797] experiences a change of fortune and has prosperity. As a matter of actual present day experience one frequently hears it applied by the natives to their having been so long involved in the darkness of heathenism and having in these latter times come out into the light of Christianity.

[823] It is said that *Mala* (Curse, Misfortune), and *Monu* (Blessing, Good Fortune), are two places, and that one who has reached Mala finds it very difficult to return and get to Monu.

622. Alualu i monu tau ki mala: This is the reverse of No. 621.

Going along in good fortune, reaching misfortune, and is used of the change from prosperity to adversity.

539 152 571 695 **623. Fai mai ete meimei tangi:**

We have not succeeded in finding a contemporary Tongan able to explain this. All the words are in common use, and would seem to have some such meaning as "present (a case) almost weeping," as of one making a request with such earnestness that he is on the point of tears; or, taking the word *tangi* in the sense of "appeal, make a request," instead of that of "crying, weeping," we might render as, "I am come with almost a

8: Collocott & Havea M, I-5 (no date) 1922
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539 **629. Nei ako maile e kakau:**

This division of the words is merely conjectural, and we have not been able to find a translation or explanation. Baker according to his custom prints the phrase as one word, thus, *Neiakomaileckakau*, and explains it as, "A phrase meaning, do it shall I be the only sufferer." (An English and Tongan and Tongan and English Vocabulary, p. 209.) Taking the word *maile* in the sense, found in Samoa but not in Tonga, of a dog, the expression may possibly mean, Is this going to teach the dog to swim? Although one may imagine circumstances in which such a meaning as this might come to have the sense indicated by Baker, yet in the absence of all legend accounting for the origin of the phrase it is impossible to judge of the value of any conjecture.

539 **630. Oku pule pe a seleselega:** Chance rules.
777 The unexpected happens; we are in the hands of fate.

539 **631. Pikopiko iku mai:** Winding about, arriving back at the end.

Used of one who turns aside from the road, and after much wandering gets back again at last. Baker gives this expression as applicable to a thing which after being taken from place to place returns at last to the original owner.

539 **632. Sosaa a tangata puli:** Anxiety of man (who is) hid.
571 This indicates one who makes occasional short appearances among others with whom he cannot agree; not so much with whom he has actual quarrels, but between whom and himself there is not agreement as to the proper way of going about things. His presence is a disturbing factor in their lives but they tolerate him, knowing that he will soon go away again, when they may pursue their own course undisturbed.

633. Taimalie a tangata vale: Opportunity of foolish man.

[829] This has its obvious meaning of opportunity thrown away on one who has not the skill or energy to turn it to advantage.

13: Beaglehole & Beaglehole E-5 (1938-1939) 1941
OU9 Tonga OU9
Vavau
Pangai

585 the house. On these mats are sitting the groom's mother's
585 brother (his *fa'e tangata*, called at this time his *fa'e huki*,
604 "lap mother"), and the bride's mother's younger sister. The groom sits in the lap of his mother's brother, the bride in the lap of her mother's sister. They continue to sit thus until the *kava* drinking is finished.

585 *Kava* is made and drunk with special ceremony. The
276 bowl is placed before the bride and groom. It is the largest possible bowl and in front of the bowl is the largest possible root of *kava (kava toho)*.[23] The *kava* and the accompanying food are provided by the fathers of both bride and groom. Four men out of the group of those present (termed collectively *tou'a*) are selected to prepare the *kava*-root. The root is cut carefully into three sections. The middle section
[777] is laid aside because it brings bad luck to use it. From the two end pieces, the drink is prepared after these pieces have been scraped and cleaned. Two sets of pounding-stones are set on two mats and two men of the group of four slowly pound the *kava* root into small pieces. The groom invites an expert to make the *kava*. He sits before the bowl and prepares the drink from the root as it is passed to him by the pounders. The expert makes great display of skill as he goes through the routine of *kava* making.

585 When the *kava* is ready, the person who is presiding over
276 the circle calls for the *kava*-relish *(fono kava)*. The largest
574 pig *(puaka toho)* is divided in such fashion that the back is
262 presented to the bride's father's sister's child (the bride's
[605] *fahu*) and the remainder is divided equally among all the other members of the *kava* circle. Food from the oven is also divided among all those present. Neither pork nor other food may be eaten at this time. It is taken home and eaten after the *kava*-drinking is finished. Now the *kava*-cups are called and after the first round is finished the bride and groom leave the group.

[804] [23] *Kava* roots are classified in size and named with the same size terms that are applied to pigs. Thus there is *kava toho, kava hula, kava ha'amo, kava fuataha*, just as there are pigs—*puaka toho, puaka hula*, etc. A feast at which a pig of the largest size is served, a *puaka toho*, must also serve a *kava toho, kava* of the largest size, and so on in gradations for size of pig, size of *kava* and status of feast.

15: Thomson G-3 (1886-1900) 1902
OU9 Tonga OU9

One of our excursions was to the colony of flying-foxes at Hihifo, where I wished to renew my acquaintance with old Ata, the hereditary lord of the western district, who had not been on cordial terms with the king since the royal marriage. His village lies upon the shores of Maria Bay, so named by Tasman when he discovered the island in 1643, and it is close to Kanakubolu, where the temporal kings were always crowned, and from which they take their title of Tui Kanakubolu. The ancient tree under which they sat was overthrown (*absit omen*) in a gale a few years ago, and the present king caused pieces of the wood to be inlaid in the throne of the royal chapel. But the feature of the place is the flying-fox colony. Four or five great *toa* trees stand in the village square, and many thousands of these great fruit-eating bats roost there in the sunshine, hanging head downward like noisome fruit, crawling, scratching, quarrelling, killing the foliage with their droppings and poisoning the air with their reek. At nightfall they set forth in long procession for the banana plantations, levying toll on them as far as Mua, fifteen miles distant, and returning to their perch before daybreak. In no sense are they sacred, and away from the colony they may

15: Thomson G-3 (1886-1900) 1902
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be shot, but it is inauspicious to shoot them in the village itself, because then they would go away and dire misfortune would happen. For every great family in Tonga has its death portent; with the Fatafehi it is the splitting of a great banyan tree; with the Tui Kanakubolu it is the roar of breakers on the reef in calm weather; with the Ata it is the sudden migration of the flying-foxes from the trees in Kolovai.

We had a delightful ride along the grassy road shaded with orange trees ripening to harvest. On either side of the road lay wide tracts of uncultivated bush, and I was sorry to see, mingled with the matted foliage, the ill-omened pink flowers of the *Talatala hina*. In the Parliament of 1891, when I sat on the Treasury bench, a panic bill had been hurried through, making it penal for any landowner to have this plant on his land after March, 1902. If the fines then provided were to be enforced now, the government would require no other source of revenue, for the plant, then confined to a small district at the back of the island, has now advanced to within a few miles of Nukualofa. It is a tough, creeping vine, armed with sharp, reflexed thorns, deep-rooted and very difficult to eradicate. Throwing its wicked arms about a young tree it thrusts